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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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FOR THE CHRISTIAN SECRETARY.

BAPTISM.

Mr. Editor,

I rejoice to see such advances towards the good old way, as some of our Paedobaptist brethren are occasionally making. The diffusion of correct information, and a proper estimate of the value of truth, accompanied with a cordial reception of it, would soon unite all the disciples of Christ, in administering the rite of baptism according to primitive practice. The importance of baptism is by no means to be compared with mercy, repentance, and faith; yet a proper administration of it is certainly important and essential to our obedience. Contemplating the subject in this light, it is important that the very action ought to be performed, which our Lord intended when he commanded those who had become disciples, to be baptized.

A writer in the Christian Spectator, (No. 6, Vol. VI. for June 1, 1824, published by Mr. S. Converse, New-Haven, Conn.) has presented the public with an interesting exegetical disquisition on I Cor. xv. 29, and has happily elucidated the passage by translating, or rather paraphrasing the word baptizo; the omission of translating this word in our common version, and not contemplating it, in this instance, as being used figuratively, has obscured the sense.

Your readers will perceive that the dispute, relative to the signification of the words baptizo and baptism, may in a great measure be attributed to the neglect of translating those words from the original Greek into the English and other modern tongues. In remarking upon this passage, this writer observes, "It will be seen that the English and Vulgate are not entitled to the name of translations, because by adopting without change the principal word (baptizo) on which the sense of the whole verse turns, they have furnished no clue to its local meaning in this particular connexion."

There has been a presumptive argument against immersion as being the meaning of the Anglicised word baptizo from Gr. baptizo, because the English translation does not say immerse, in those places where it occurs. The argument has been proposed in the manner: "If baptizo means to immerse, why does not the Bible say so?" The answer is found in the fact, that our translators did not usually translate this word; they were virtually forbidden in the directions king James gave them, which are comprised in fourteen rules; the curious reader may find them in Lewis' History of the English translations of the Bible.

The third and fourth rule are here inserted with extracts from the translators. "3. The old ecclesiastical words to be kept, as the word church not to be translated congregation, &c."

"4. When any word bath two or three significations, that to be kept which has been most commonly used by the most ancient fathers, being agreeable to the propriety of the place, and the analogy of the fth."

The translators, in their preface to the reader, state that "they had on the one side, avoided the scrupulosity of the Puritans, who left the old ecclesiastical words, and betook them to others, as when they put washing for baptism, and congregation for church;" and on the other they had shunned the obscurity of the Papists in their Argives, Turke, tional, Holocausts, Pascha, and a number of such like, whereof their late translation (at Dowry and Rhemes) was full, and of purpose to darken the sense, thence they must needs translate the Bible by the language thereof it might be understood."

It is manifest from rule 3d, of the king's instructions to the translators and their remarks, that he forbade them to translate the old ecclesiastical words, and that among those words called consecrated, and ecclesiastical; baptism and baptize are, as the translators have acknowledged, included.

The eminent Dr. Campbell, in his preliminary observations to his translation of the Four Gospels, Dis. VIII. Part II., speaking of the English translators, remarks, that the word baptisma (baptism) "they have retained, changing only the letters from GREEK to ROMAN."

He tells his reader (what every Greek scholar knows) that baptisma could have been as easily translated as peritome, (circumcision), that "immersio, tinctio, (to immerse) answers as exactly to baptisma, (baptism) as circumcision does to peritome."

APPEAL.

We have a host of learned men in our country; if any one of them were required to translate the following sentences from English into Greek, could he use more appropriate Greek words than those found in the following scripture passages?

Sentence 1. "Go, therefore, convert all the nations," immersing "them in the name of the Father, and of the Son, and of the Holy Ghost."

Greek. "Poreuthentes oton matheutae panta ta ethnea, baptizontes autous eis to onoma tou patros kai tou uou kai tou agiou pneumatos." Matt. xxviii. 19.

Sentence 2. "Having our hearts sprinkled from an evil conscience, and our bodies washed (bathed) with pure water."

Greek. "Errantismenoi tas kardias apo suideeseos poneeras kai leloumenoi to soma " ulati katharos." Heb. x. 22.

Sentence 3. "Buried with him in immersion, wherein also ye are risen."

Greek. "Suntaphentes auto en to baptismati, en a kai suuegetheete." Col. ii. 12.

By these examples, it will be perceived that the Greeks used different words to signify different actions. They never use baptizo to signify sprinkling, pouring, or bathing—unless it be in a high figurative style. It is therefore a mistake, to suppose that baptizo is used by the Greeks to express these various actions, in a literal sense.

From the Christian Spectator.

Exegetical Remarks on I Cor. xv. 29.

"Επει τι ποιηουσιν οι βαπτιζομενοι υπερ των νεκρων, ει ολιγος νεκροι ον εγερσονται; τι και βαπτιζονται υπερ αυτων;

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

—Common version.

Alioquin quid facient qui baptizantur pro mortuis, si omnino mortui non resurgent? ut quid et baptizantur pro illis?

—Vulgate.

Qua nisi ita essent, quid illi consequerentur, qui mox morituri tot ac tantis vite periculis se veluti immergi patiuntur, si mortui plane non in vitam revocarentur? quo tandem modo morituri non multo post tantis periculis se exponerent?—Jaspis.

By comparing the above versions of this very difficult passage, it will be seen that the English and Vulgate are not entitled to the name of translations, because, by adopting without change the principal word (baptizo) on which the sense of the whole verse turns, they have furnished no clue to its local meaning in this particular connexion. The Latin of Jaspis gives the sense assigned to the passage by the ablest modern commentators; and in accordance with this view, the original may be thus paraphrased in English: viz. For otherwise, i. e. if there be no resurrection, of what avail is it for any to expose themselves to so many dangers and calamities for the sake of these perishable natures, or existences, which are so soon to drop into annihilation? i. e. why do they thus expose themselves in the vain hope that they shall rise again and enter into rest?—if these natures rise not again, if we are to suffer eternal death, why should any be thus willing to be oppressed and overwhelmed with sufferings? The correctness of this interpretation, it will be seen, depends principally on the fact, whether the words βαπτίζω, to baptize, and οι νεκροι, the dead, will bear the meanings here assigned to them; and also, whether the sentiment be in accordance with the scope of the Apostle's reasoning in the context. That which is actually the case, it will be the object of the following remarks to evince.

The words βαπτίζω and νεκροι, will bear the meanings above assigned them.

The primitive signification of the word baptizo, in the usage both of the Alexandrine and classic Greek, seems to have been, to submerge, to cause to sink, to immerse. It is thus used in the passive for H. Tabarin, to sink, to be overwhelmed, by

the author of the anonymous Greek version, Ps. ix. 6; and by Symmachus, Ps. lxxix. 3. So Polybius (ed. Schweighauser) βαπτίζοντα τὰ πλοία vel σκάφη, to sink the vessels, I. 51. 6. VIII. 8. 4. Βαπτίζομενοι ἐν τοῖς τεύχεσιν, sinking in the marshes, V. 47. 2. Βαπτίζομενοι ἐως τῶν μαρτύρων, immersed up to the breast, III. 72. 4. So Diod. Sic. I. 34. XI. 18. Closely allied to this is the meaning, to bathe, to perform ablution, to wash; in which sense the word is found in the Septuagint for H. Tobat II Kings, v. 14; in the Apocryphal writings, as Judith xii. 7. Ἐβαπτίζοντο ἐπὶ τῆς πηγῆς τοῦ ὕδατος, she bathed at the fountain. Eccclus. xxxi. 25, or xxxiv. 27, βαπτίζομενος ἀπὸ νεκρῶν, being cleansed from the pollution of touching a dead body; and also in the N. T. Luke xi. 38. The Pharisee wondered ὅτι οὐ πρῶτον ἔβαπτισθη ἐπὶ τοῦ ἀβύσσου, because he did not bathe or wash before eating. Mark vii. 4. Of a similar nature is the meaning, to overwhelm with any thing, to pour out profusely—largitur profuso; as Matt. iii. 11, Mark i. 8. So Plutarch Sympos. 3. 4. οὐκ ἔβαπτίζον τινα ἀβρῶτες. In consequence of its having these significations, the word came to be used in reference to the religious ablution by which persons were initiated and bound to the profession of a particular faith, etc.—a use so common in the New Testament. But since in the sacred writings, afflictions and calamities are often compared to whirlpools, and to deep streams of mighty waters, in which the wretched are overwhelmed and borne away (Ps. lxxix. 2, 3, 15, 16; cxxiv. 4; cxlv. 7; Isa. xlii. 2) the word baptizo was transferred from its literal and primitive meaning, and came to signify to oppress with evils, to overwhelm with distress and afflictions. So, Sept. Isa. xli. 4; ἡ ἀντομία με βαπτίζει, terror overwhelmed me, for Palatzoth Bayintetane.—In Luke xii. 50, Christ says, βαπτισμα ὃ ἐχὼ βαπτισθῆναι, I have a baptism to be baptized with, where he most evidently refers to his crucifixion with its attendant sufferings. Matt. xx. 22, 23. Mark x. 38, 39. So Josephus, De Bell. Jud. IV. 3. 3. speaking of the bands of robbers who had got possession of Jerusalem, says, ἔβαπταν τὴν πόλιν, they baptized the city, i. e. they filled it with distress. Heliodor. Æthiop. II. 3, καὶ τῇ συμφορῇ βαπτισθῆναι, overwhelmed with misfortune. IV. 20. V. 16. Diod. Sic. I. 73, ὁδύρας βαπτίζον τὰς σιτοπολεις, to oppress the people with taxes. Antopol. Gr. II. 47. These examples are sufficient, it is hoped, to show that the signification above assigned to baptizo is so far from being forced, that it is not even an unusual one. That Paul and his coadjutors were actually exposed to the greatest sufferings and dangers, so that he might appropriately employ the word in this meaning, is expressly affirmed by himself in the very next verses.

That the word νεκροι may be used in reference to those who are in a state of eternal death, i. e. a state from which there is no resurrection, would seem hardly to need confirmation by arguments. An example in point, however, is not wanting; for in Matt. xxii. 32, and Luke xv. 33, Christ says, Θεις δε οὐκ ἐστι νεκρων, ἀλλὰ ζωντων, he is not the God of the dead, but of the living. It is also employed to denote that which is exposed to death, or which is mortal; Rom. viii. 10, το μεν σωμα νεκρον δι ἀμαρτιαν, the body is liable to death, mortal; so verse 11, & compare ἀσθενῶν, Luke viii. 42. I Cor. xv. 31. The sense, therefore, which is given above to νεκροι is an obvious one, and is supported by Scripture usage. It may here be remarked, that some commentators, among whom are Zeigler and Rosenmuller, have given a different version to the phrase υπερ των νεκρων, on account of the dead, making it equivalent to υπερ των γινωσκων νεκρων, and translating thus, viz. Why do they thus expose themselves to sufferings merely that they may die? It is sufficient to observe that such a construction of the phrase is unsupported by analogy, the passage in Heb. ix. 17, to which they appeal, not being in point, and that the meaning thus obtained is less direct, less simple, and less striking, than that given above.

II. The interpretation above given is in accordance with the scope of the Apostle's reasoning in the context. The Apostle is arguing against those who affirmed that there was no resurrection; see v. 12—16. He states the consequences of such a belief: "If the dead rise not, then Christ is not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins; and they who have died confiding in Christ, have perished. (19) If in this life only we have hope in Christ, we are of all men most miserable." Then, after affirming in the strongest terms the doctrine of a resurrection (v. 20—22) he digresses into one of those long parentheses for which he is so noted. In verse

29, which stands in immediate connexion with verse 22, he returns again to the subject, and asks: "If the dead rise not, why should any, why do we undergo such sufferings for the sake of those who are so soon to be subjected to perpetual death? (30) Why stand we thus in jeopardy every hour? (31) I protest, by the joy which I have in Christ Jesus, on your account, that I am every day exposed to death. (32) If, for example, I have been compelled to fight with wild beasts at Ephesus, (Coll. 2 Cor. i. 8) of what avail is all this suffering to me? If the dead rise not, well may we adopt the principle, Let us eat and drink, for to-morrow we die." Could any thing accord more perfectly with the writer's train of thought, or fall in more appositely with the course of his expressions? The verses (29—32) become thus in a manner parallel; βαπτίζομαι (29) being exchanged for κινδυνεύω (30) and for ἀποθνήσκω (31).

III. No other interpretation which has yet been given is either so simple, or harmonizes so well with the context. It would be a tedious and most unprofitable task to go through with all the attempts at explanation, which have been made upon this locus vexatissimus et magnum criticorum offendiculum. Suffice it to say, that all have taken baptizo in its most common sense, as referring to the administration of the rite of baptism; and have therefore set themselves to wrest a meaning suited to their purpose out of υπερ των νεκρων. The most successful perhaps, is Werenfels, a translation of whose remarks was published in the Lit. and Evan. Mag. for Jan. 1823. He gives to νεκροι the meaning assigned to it above; but by retaining the religious sense of baptizo, he has encumbered himself with difficulties that could be removed only by a train of reasoning; which, after all, brings him, if any where, to the sentiment above given.—Some suppose that the plural is used by enallage for the singular, and that νεκροι means Christ; others consider it as equivalent to θάνατος, death, and suppose it refers to baptism on account of approaching death, like the extreme unction of the Catholics; others again, as Chrysostom, Hammond, Wetstein, &c. think ἡ νεκροι to be put instead of the resurrection of the dead, and that the Apostle would ask, 'Why, if they did not believe there was a resurrection, were they yet baptized into the profession of such a belief?' All these are mere conjectures, and one is therefore of just as much value as another; and they all make the passage amount only to an argumentum ad hominem. Others suppose that υπερ των νεκρων means, over the sepulchres of the dead, referring to the place of baptism; but it is at least difficult to discover what this would have to do with the Apostle's argument. Le Clerc, on no authority, thinks that υπερ means ἀντι, and that instead of those who had been removed by death, new converts were pressing forward to receive baptism and supply their places. Others refer υπερ των νεκρων to the cheerfulness which was manifested by Christians in the hour of death, on account of which many were induced to embrace Christianity and be baptized. But the most simple interpretation, apart from the one above given, (so far as the mere words are concerned,) is that which refers the expression to vicarious baptism, by which, it is said, if any one died while a catechumen before he had received baptism, another person was baptized in his name and place; by which ceremony the dead person received all the benefits of the rite. This opinion is adopted by Grotius and Michaelis. But that such a custom prevailed in the time of Paul, there is no evidence whatever ab extra; there is no other passage in the N. T. which can be construed into the remotest allusion to it; nor is there any hint of such a custom in the ancient history of the church, except among the Marcionites, as mentioned by Tertullian, (adv. Marcion.) and even they would seem to have adopted it in their scrupulous observance of the precepts of Paul through a misconstruction of this very passage. In later ages, indeed, we read of the custom of administering baptism, and even the eucharist, to the dead bodies of the catechumens (Canones Concil. Carthag. xviii. or xix. lxxxviii.) in order, probably, that they might enjoy the benefit of the prayers of the church, which were not offered up for any who were not in full communion. In this, however, there was nothing vicarious. But granting that such a custom did exist, this mode of explanation would convert the powerful appeal of the Apostle to his state of danger and of suffering—an appeal upon which he dwells emphatically in the three succeeding verses, into a mere argumentum ex concessis; and that too in respect to a custom which Paul certainly would be the last to sanction, and which, being in

itself groundless, would of course render his argument comparatively trivial.

Should it be objected, that the view above presented, (1.) of the meaning of the word baptizo, goes to show that the original mode of administering the rite of baptism was probably by immersion, and that therefore we are bound to follow that mode at the present day; I readily concede the fact, but do not admit the inference. In all his external conduct, his teaching, his dress, his food, his worship, &c. our Lord conformed himself to the customs of his country. The same is true of the external ordinances of his religion, baptism and the Lord's supper. In the former, in that hot country where bathing was a luxury, and where it was already known and practised as a part of religious worship, (Lev. xvii. 15, 16, 22; 6.—Num. xix. 7.) he adopted it as a sign of initiation into the faith and profession of his religion. In the latter he partook of the sacred meal in an upper chamber, the usual apartment among the Jews for eating; he broke for his disciples the unleavened bread of the passover, there being no other on that day throughout the country; the wine which he poured out was probably the common red wine of that region, a most significant emblem of blood; and they all partook of the repast while placed as usual around the low table in a recumbent posture. After the supper, too, we are informed by John (xiii. 4.) that Jesus girded himself with a cloth, and washed his disciples' feet. Now I ask by what authority are we bound to retain the modus in the one case, when it is universally neglected in the other? Is the rite of baptism of greater consequence than that of the Lord's supper? Is there a more important difference between immersion and affusion or sprinkling, than there is between leavened and unleavened bread? or between the highly emblematic wine of Palestine, and the unwholesome mixtures with which our communion tables are served? or between an upright and a recumbent posture? or between that striking ceremony of bathing the disciples' feet as performed by our Lord himself, and the utter neglect of it by all his followers? Or, in itself considered, does the value of the baptismal rite depend on the quantity of water employed? does the mere fact that he has been immersed, enable a Christian to worship God in spirit and in truth, more than if he had received the rite by sprinkling or affusion? In short, which is of the greatest consequence, the sign itself, or the thing signified? the modus or the res ipsa? When all these questions, & many others which may be put, shall have been satisfactorily answered, I shall be ready to admit the inference which I have above denied.

K.

REMARKS.

The writer of the foregoing essay, extracted from the Spectator, not only acknowledges that baptism is immersion, but implicitly renounces infant baptism.—Speaking of the institution of baptism by our Lord, he says that our Saviour 'adopted it as the sign of initiation into the faith and profession of his religion.' It is unquestionably true, that baptism was instituted, originally, as "the sign of initiation into the faith and profession of the Christian religion; is it not then highly presumptive, to make unconscious babes the subjects of it?

There can be no obedience, unless the subject at the time of performing the duty, do it with an intention to obey: infants are not capable of exercising intention; therefore, their baptism is not an act of obedience.

We believe very few who admit as this writer has, that baptism is immersion, will rest easy to neglect submission to this ordinance as it was originally administered. The intelligent reader will recollect he acknowledges, that "the primitive signification of baptizo, in the usage both of the Alexandrine and classic Greek, seems to have been, to submerge, to cause to sink, to immerse." And "that the original mode of administering the rite of baptism was probably by immersion;" but he denies "that therefore we are bound to follow that mode at the present day." The reasons, which he urges to sustain this position, are somewhat novel, and we propose briefly to examine them.

His reasons for supposing we are not bound to follow the primitive practice of immersing in baptism, may be considered under two heads.

I. Because "our Lord conformed himself to the customs of his country."

II. That we do not exactly copy the example of Christ in other things.

I. After admitting "that the original mode of administering the rite of baptism was probably by immersion;" does the

supposition, "that in his external conduct, teaching, &c. our Lord conformed himself to the customs of his country," prove that we are not "bound to follow that mode at the present day?" Is there any ground for believing that our Lord directed his disciples to be immersed, because bathing was a luxury in that hot country, and already known as a part of religious worship? Is it reasoning well to suppose that our Lord adopted "a part of religious worship" among the Jews, "as a sign of initiation into the faith and profession of his religion?" Where would be the wisdom of taking a part of the Jewish religious ceremonies, as the sign of the faith and profession of his own? The truth is, there was no Jewish ceremony that could be confounded with the immersion which our Lord commanded. Bathing was, in the Jewish ritual, enjoined in some specified cases of defilement; it resembled immersion principally in the circumstance, that, in its performance, a sufficient quantity of water was necessary, into which the defiled entered and performed his ablution. But the candidate who sought baptism, descended into the water, with an administrator, and was by him immersed.

This writer's scheme appears to rest upon the supposition, that our Lord did not introduce any new ceremonies; but merely adopted some that were already known and in practice among the Jews: but Christianity was intended for the whole world: if, therefore, it were presumed, which to say the least is doubtful, that the gospel might meet with a more ready reception among the Jews, by changing the use of their rites, it would avail nothing with the rest of the world.

It is a mere figment of the imagination, to suppose that the institution either of baptism or the Lord's supper, originated from any resemblance they may bear to Jewish rites. And the idea that they were adopted as a substitute for any of them, is entirely gratuitous.

There are many objections against the supposition that baptism was instituted instead of circumcision: the design of them was not the same—the subjects were not similar, and the physical action differed widely. Circumcision was a painful rite, performed upon male infants at eight days old, as a seal or token of the covenant which God made with Abraham to give to him and to his seed the land of Canaan, and to be the protector of his descendants. It was a token of their lineal descent from him, or of adoption among his seed.

Baptism is a voluntary submission to immersion in water, in the name of the Trinity, upon a profession of faith in Christ, by which the candidate manifests his subjection to his revealed will, and his allegiance to him.

The Lord's supper is observed in remembrance of his death and sufferings—"this do in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." It is an ordinance to be observed in his church.

The passover was instituted to perpetuate the remembrance of that memorable night in which the Lord passed over the houses of the Israelites, and smote the first-born in all the families of the Egyptians; every Israelite from infancy to age was permitted to eat of the passover.

From this view of the subjects, the nature and the design of circumcision and the passover, it appears, in my mind, conclusive, that our Lord neither adopted them, nor intended either baptism or communion as a substitute for them.

2. That we do not exactly copy the example of Christ in other things. But is it not necessary, in order to prove that we are not bound to follow the example of Christ in being immersed, because there are other actions which he performed that we do not observe; to demonstrate that those other actions are as much intended for our example? and if they were not, then the plea for exemption from obligation to observe the primitive practice of performing "the baptismal rite" by "immersion" is groundless: but if those other actions performed by our Lord, were intended for our imitation, then the plea for a right to neglect immersion would rest upon the principle, that neglecting to obey one institution of Christ, exempts us from obligation to perform another! It is confidently believed that no one, who loves the Saviour will desire to make the attempt. If, in contemplating the institution of the ordinances of the gospel, we discriminate between the circumstances attending the administration of them, and the ordinances themselves, we shall perceive that in the supper the kind of bread, or the wine which may be used, the position of the body, whether reclining, as was the custom in the time of our Lord, or sitting or kneeling as at present, constitute no part of the ordinance. The essential points are to eat the bread and drink the wine in remembrance of the Saviour's death. But this writer asks "is there a more important difference between immersion and affusion or sprinkling, than there is between leavened and unleavened bread?" But bread is bread whether leavened or unleavened, but sophistry itself, is incompetent to the task of causing either "affusion or sprinkling" to bear the least resemblance to immersion.

This writer, we have seen, admits that "the primitive signification of baptizo

seems to have been, to submerge, to cause to sink, to immerse;" to suppose therefore, that a candidate may receive "the baptismal rite"—"by sprinkling or affusion," confounds our ideas of the difference between immersion and sprinkling, wages war with language, and is trifling with an institution of Christ. It would seem that some contemplate the rite of baptism, as something separate from the physical action; as a vague, intangible idea, of which no clear conception or image is formed in the mind! Whence this confusion? It arises from the use of a misnomer; in denominating sprinkling, baptism, which is tantamount to calling it immersion. It is not pretended there is any virtue or efficacy in either immersion or sprinkling in themselves considered; the importance of immersion, as the baptismal rite, rests entirely upon the appointment of God; he has directed his disciples to be baptized, and this writer acknowledges, what it is believed will not be denied, "that the original mode of administering the rite of baptism was probably by immersion." While we bear in mind that the translators did not translate baptize; that it is now a Greek word, though written and printed in the letters in use among us, that the signification of this Greek word is to immerse, we shall perceive that to immerse, in English, expresses precisely what our Lord meant, when in Greek, he directed to baptize.

He asks, "does the mere fact that he has been immersed, enable a Christian to worship God in spirit and in truth," more than if he had received the rite by sprinkling or affusion?" If to baptize is to immerse, and God is well pleased with obedience to his commandments, is it arrogant to believe that the Christian who obeys them, serves him more acceptably, than one who disobeys them?

This writer also notices the neglect of Christians to wash each other's feet as one reason why he does not "admit" that we "are bound to follow"—"the original mode of administering the rite of baptism—by immersion."

But before this excuse is esteemed valid, ought it not to be proved that the washing of the disciples' feet, was designed as an exemplar for our imitation? Let the duty of washing feet as an ordinance of Christ be established, and I will embrace the practice. It will not in this place be expected that I should go into a long digression to prove that washing of feet was not intended for our observance; a few remarks, however, may be acceptable.

In washing his disciples' feet, our Lord, by the impressive example of performing the work of a servant, taught them humility.

While they were eating the Paschal supper, we are informed, Luke xxii. 24, "And there was also a strife among them, which of them should be accounted the greatest." And in John xiii. 4, we read that "Jesus arose from supper, and laid aside his garments; and took a towel, and girded himself, poured water into a basin, and washed their feet. After he had washed their feet and taken his garments, and was set down again, he said unto them, Know ye what I have done unto you?" They knew very well that he had washed their feet, but did not understand the practical use he was about to make of it: the ceremony was like a parable which they understood not until he explained it. It was a most forcible reproof to them for indulging in pride, in contending who should be the greatest, Luke xxii. 24, 26, "And he said unto them, the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." By this impressive figure he taught them a humble, affectionate, and courteous behaviour towards each other; for if he, their Lord and master, the King of Kings and Lord of Lords, manifested such condescension, they ought to treat each other as equals and as brethren.

He asks, "which is of the greater consequence, the sign itself, or the thing signified?" Unquestionably the thing signified. It is in harmony with this truth, that Baptists admit none to the external sign, who do not in a judgment of charity, give evidence of possessing the internal grace. But is it not arrogant and presuming for us to change even "the sign" which God has appointed? Is it suitable for mortals to impeach the wisdom of God by attempting to make improvements upon his ordinances, or substituting rites of our own devising, and demanding that our observance of them should be acknowledged as obedience to the commandments of God?

Whether the questions this writer has proposed have been satisfactorily answered, is submitted to himself and the intelligent reader. It affords much pleasure that so many of our Pædobaptist friends testify to the propriety of our practice, by acknowledging that the primitive signification of baptizo, is to immerse. Let us rejoice in the progress of the truth, and earnestly pray that the last vestige of error may be banished from the practice of the saints. The reasons which he urges as excusing us from obligation "to follow"—"the original mode of administering the rite of baptism—by immersion," are, if I mistake not, discarded by nearly all

the friends of evangelical religion. The discussion is now brought to rest upon the principles advocated at the reformation by Luther and other reformers—they maintained that the Bible only should be our directory—the Roman Church maintained that the Church had a right to alter or institute ordinances, and that those which they had appointed were equally valid with the written word. It is believed that most of our Pædobaptist brethren cannot conscientiously maintain the principles, on which this writer rests his defence, in denying that we are under obligation to imitate the primitive practice in administering the rite of baptism. I fear I have already occupied too much of your paper and wearied the patience of the courteous reader.

Yours respectfully in the Gospel,
AGNOSTOS.

FROM THE JEWISH EXPOSITOR.
PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

Damascus, Nov. 14, 1824.—Set out with Mr. Wolf to call on the high-priest of the Jews. On the way going and returning, we met several Jews and conversed with them. Amongst them is the voice of trembling, of fear, and not of peace.

In the afternoon I walked to the spot where it was said the heavenly vision appeared to St. Paul. It is not an English mile from the city, and the way passes through the Christian burying ground. The graves and tombs extend to the arch, formed of gravel and rude materials, with an inscription to mark the spot which is below level with the adjoining road. Here the Christians of Damascus assemble on the 25th of January, and part of Acts ix. is read, and some ceremonies are used. Children, &c. dressed in white pass under the arch in procession, and they spend the day amongst the tombs. They maintain this to be the precise spot where the vision was seen by the apostle, but Mons. de Thevenot asserts the real place to be near a ruined village, called Caucab, about three hours from Damascus. The burying ground is extensive, but as usual in this country, is without wall or fence; it is the common property of all the Christians; the Greeks, Catholics, Maronites, Armenians, and Syrians, and Schismatics, who persecuted each other, lie buried here in the same undisputed bed. One tomb distinguishes the grave of five Greek Patriarchs, the last of whom died this year. On the left, between the city and the burying ground, the sepulchre of St. George the martyr is shewn. He was porter at the city gates, and stoned to death because the Jews, who desired to kill the Apostle, supposed him to have assisted in his escape. I saw no inscription on the tomb. A square wooden railing surrounds it, supporting the shed, which protects it from the weather. Many miracles are alleged to have been wrought at this holy spot. Close to the city gates, which lead to the spot of St. Paul's conversion, is shewn a large window, now filled up, through which they say the Apostle was let down in a basket by the wall.

On my return, I visited the Greek church; a large building. In the outward court is a pulpit and an altar. There is a school for about eighty children; I promised some Testaments, for their use.

Nov. 15.—It being the Jewish Sabbath, I went to the synagogue with Mr. Wolf. Our presence excited much sensation; they seem not accustomed to see strangers. It was in the synagogue that the late arrest of the principal Jews took place. There are seven synagogues in Damascus; all of the Sephardin congregations.

I visited the deserted convent of the Jesuits; it is very commodious, and besides the dining room, chapel, school-room, &c. below, has up-stairs, nine good apartments.

Near this convent is the house where dwelt Ananias, according to tradition. Entering a yard, and descending a few steps you pass into a large vaulted place, where they say dwelt the man who was commissioned to declare unto Saul of Tarsus the good tidings of great joy. "Brother Saul, the Lord, even Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." It is now a deserted spot. A little old woman seems now the only guardian angel of the place. She told me many cures and wonders had been performed here.

I walked hence to the Christian hospital, which is an asylum for persons afflicted with leprosy, &c. It contains from thirty to forty, and is the only hospital in Damascus, perhaps the only one in Syria.

Nov. 16, Sunday.—Our devotions were interrupted by Jews coming for books; they continued about the convent all day in great numbers. But the Capuchin friars complained much of our encouraging this "vile and cursed people." We could therefore only admit a few into the convent. The crowd was so great and so noisy at one time, I suggested throwing tracts to them from a window, and it was curious to see the scramble. The books we gave at the door, and I observed one Testament go through several hands, and many fought for it before it came to the

proper owner. One might wish to see the Jews more orderly, but it was pleasing to observe their eagerness for the Scriptures. The violent conduct of the priests, especially of one of the Capuchins, who seemed otherwise a good sort of man, was lamentable. He addressed the Jews, and spoke of them in violent terms, and displayed a most bitter spirit against these poor, but "cursed" people, as he called them; he seems an enemy to every measure for benefiting them. Amongst the Jews who came up stairs was a schoolmaster; he gave him a few books for his scholars; he said he had twenty-one boys under his care, and they paid him (each) twenty paras per week, and that there were other schools of the same kind under the direction of Celibe Raphael.

Nov. 18.—Christians are coming to the convent for the Scriptures. One man produced a trunk, and begged me to give him Testaments in exchange for it; he said he wanted them for his friends in the country, he seemed very desirous, and I gave him seven Testaments.

In the afternoon, I visited the sepulchre of the forty sleepers, about two miles distant up the mountain, north-west of the city; the ascent is very steep, rough and narrow, but the man who takes care of the place, though blind, hurried up quite alone from the bottom of the mountain, when he heard that visitors were coming. He is esteemed a saint by the Mussulmans. We were ordered to take off our slippers on entering the sanctified cave. All was darkness, but the blind man in a moment struck a light, and then there was a display of much Mohammedan ignorance and nonsense. I expected something here in the shape of catacombs; but the saint told a tale of wonders, and all was inexplicable. "Here you see (said the blind man) the hand of Gabriel, (a hand appeared formed in the rock above,) this is the very spot where Cain slew his brother, instantly the mountain rolled down to crush the murderer, but the great angel Gabriel, with his mighty hand, arrested the rock in its flight, and the mountain has ever since been weeping day and night, see the tears how they drop from the eyes of this hard rock." The blind man then pointed to something like an open mouth and a tongue, but I said, Where are the forty sleepers, or giants, as some call them? "Look within these holes," he said. There is nothing to be seen, I replied, but the mountain. "At present (answered this wonderful saint) the sleepers are wandering on the seas far away, and going about the world, but every Friday they come here, and there are many men in Damascus, who see their shadow to this day flying up the mountain." I asked if these forty giants existed in the time of Cain and Abel. Yes, was the answer. He next told me something wonderful about some great prophet who visited this place, and standing up straight, he pointed out a hole in the rock, the size of his own head, and he appeared to allude to something about the prophet Elias. "And did this prophet exist in the time of Cain and Abel," I asked. "O Yes," he replied. I was then conducted outside the grotto to see the forty tombs, and the stains of the blood of Abel. In a long covered place, are forty narrow flag-stones along the wall, arranged at equal distances. Spots of a red hue are visible on the mountain adjoining, and this he affirmed to be the blood of the murdered Abel. I asked, was not Noah's flood sufficient to wash away the blood of Abel? Yes, replied the devotee, but God designed this blood to remain, and here you see it, and all the English come to look at it. I was glad to leave all this folly, but it reminded me of too many stories of equal folly, and told with equal seriousness elsewhere, much nearer home. The trouble of ascending to this place is repaid however by the view which it affords of the city, and surrounding gardens. At the bottom of the mountain is the large village of Salhai, and on the declivity there are many Turkish monuments scattered about.

Nov. 20.—Christians in great numbers came asking for books—I was obliged to send many empty away. The Padres were angry, and one of the Capuchin Friars who spoke so ill of the Jews the other day, used nearly the same language regarding the Christians to prevent our giving them the Scriptures.

Nov. 21.—There were many supplicants at an early hour for the bread of life. There is a large day-school of about 150 children attached to the convent. These young people, with others, have manifested a great anxiety for the Scriptures. They have only been used to read the book of Psalms. I asked the Padre Precedente why the children are not to read the Gospel even as a first book. He and another priest answered that the Gospels are too holy to be put into the hands of children. Many of the children, however, are now provided with the New Testament; and this was not done in a corner. The Christian population of Damascus is estimated at about 12 or 13,000; of whom 3,000 are of the Greek Church. From 7 to 8,000 are Melchites or Greek Catholics. The Jews are considered about 4,000, or nearly 1,500 families. The Turkish population is differently es-

timated, from 1 to 200,000 souls. I should think it is not below 150,000. Mohammedans in general are termed Turks as well as Mussulmans in this country.

Safed, Nov. 27.—This place is a day's journey, or about nine hours from Damascus. I should have enjoyed the ride from Digber but for the rain and fog, which continued nearly until I arrived at Dgezer, the distance of seven or eight hours. The road lay over hills, and over a mountain formerly called Hermon; shrubs and full grown trees presented themselves in every direction. I thought of happy England, as I was about to cross the Jordan, and to enter the land of the tribes of Israel. On the descent to Dgezer, I was gratified by an unexpected, but distant view of the lake of Tiberias, or sea of Gallilee. The upper, or little Jordan, is no contemptible river. At the bridge called Dgezer, it is said the patriarch Jacob crossed with his staff and retinue. The bridge is called, by the Arabs, the bridge of the daughter of Jacob. On this side Jordan I had a sight of the ancient waters of Merom. This little lake lies a short distance higher up.

The bridge divides the Pachalic of Damascus, from that of St. John d'Acre. At this place, a man in the name of the Basha of Acre demanded Cafer, not only from myself but for the men belonging to me, who had passed two or three hours before. I told him I was an Englishman, and should not pay, as Europeans are exempt. He insisted a long time, but when I asked his name, and wrote it down in my pocket-book, and asked him how much he wished for, assuring him I should represent it to the Basha, he refused taking anything.

MR. WOLF'S JOURNAL.

The Jewish Expositor for Dec. contains the first part of a new series of Journals from Mr. Wolf; transmitted under the date of the 15th April last from Bagdad, from which we make the following abstract.

Feb. 4, 1824.—John Barker, Esq. came in the afternoon to Mr. Maseyk, to take his last farewell, and kindly give me letters of introduction from Messieurs Barker, and Maseyk, and Elia de Picciotto, for gentlemen in Bagdad. I left Aleppo in the afternoon, with a servant, and in the company of a Frenchman with his two servants, and 150 Turkish merchants. We slept an hour distant from Aleppo in the open air, in the gardens of Ali Bab Allah.

Feb. 8.—We arrived in the town called Beere, situated on the bank of the Euphrates, which I passed in a boat.

The Euphrates is called Frat by the Jews and Arabs; and by the Turks, Murat. Who can pass this river without feelings of devotion? Euphrates went out from Eden, to water the garden. Abraham the Hebrew, must have passed the Euphrates at Beere, when he went from Orfa, (anciently called Ur of the Chaldees) into that land which God shewed to him.

At Beere, there are 15,000 Turks, who are rebels against the Sultan. For twenty-five years, they have not paid any tribute. Here are likewise a few Armenian Christians, with three priests, who live in great ignorance.

At Beere, there is likewise a great number of immense holes and rocks, many of which holes are fitted up for khans, in which travellers lodge. We took up our lodging in one of them. The Church of Armenians is formed of one of these holes. "Go to Euphrates, and hide it there in a hole of the rock." Jeremiah xiii. 4. These holes, therefore, we see, were proverbial in the days of Jeremiah.

I met in the hole which we occupied, a Jew from Orfa, which place the Jews still call Ur Kasdim, Ur of the Chaldees. I had a long conversation with him about Jesus Christ. I gave him tracts, and a Hebrew Bible and Testament. The Turkish soldiers demanded tribute from the Frenchman and myself; we went to the governor, and as I had a firman, the governor gave orders that they should not take one single penny from us.

Feb. 11.—Orfa is surely a place worthy of particular notice.

This city, which is known in Church History by the name of Edessa, is called Orfa by the Turks, Rahha by the Arabs, and Ur Kasdim, i. e. Ur of the Chaldees, mentioned in Genesis, xi. 28, by the Jews; and this city is considered, as well by the Turk as the Jews and Christians dwelling there, as the real birth-place of our father Abraham. Haran is eight hours distant from Orfa. The Jews go from Orfa to Haran, to the sepulchre of Terah, the father of Abraham; and a half an hour distant from Haran is a village called Telfeiden, the birth-place of Laban, where Jacob kept the flock.

I delivered the letter of introduction I had from Mr. Maseyk to Signor Yunan, a Syrian Christian. He received us with the greatest kindness, and procured us convenient rooms in the khan. The Syrian Bishop, however, was displeased, that I did not take up my lodging in his residence, for I was strongly recommended to him by his patriarch from Damascus; he ordered that the letter of their patriarch should be read in the churches. I presented to him an Arabic New Testament, and sold some to others. The Bishop told me, that the Bible Soci-

ety would do well if they would print the Turkish New Testament with Syrian characters; for the Syrian Christians at Orfa, that is, the greatest part of them, speak Turkish, and read and write it with Syrian characters.

The Bishop, Gabriel, this is his name, invited me to attend the next day at the service in their church. I accepted the invitation, but I begged him to dispense with my kissing either the cross or image, and to permit me to read the Gospel in Arabic to those Syrians, who understand the Arabic language, during the ceremonies of the mass; he granted me both requests. I read then, dressed as a Syrian priest, the third chapter of St. John, and expounded it. After the mass was over, I laid aside the Syrian dress which had been given me in the vestry, to put on during the lesson.

After the church services was over, I breakfasted with the Bishop, I then called likewise on the Armenian Bishop. There are at Orfa 200 Syrian, and 2,000 Armenian families, with two large and ancient churches.

There are fifty families of Jews at Orfa: the principal Rabbies called on me, and even their chief Rabbi, whose name is Haim.

Rabbi Haim. Blessed be thou, who comest here to Ur of the Chaldees, in the name of the Lord.

I. Blessed be thou, O Rabbi, at Ur of the Chaldees, in the name of the Lord.

Rabbi Haim. I have heard, that you are a wise man, and the Talmud says, that the wise men push one another like oxen, and as I am a wise man, let us push together, for I have read (the Lord be blessed) the law and the prophets, Jark, Sohar, Shulkhan, Orakh, and Rambam, I know, therefore, to push with my horns!

I. Prepare your horns, O wise man, and push!

Rabbi Haim pushed me with his rabbinical horns more than an hour, without having been interrupted by me; after this I said to him, Verily, verily, I say unto you, that you may be the wisest man on earth, but you cannot enter the kingdom of heaven, except thou art born again.

Rabbi Haim. I do not understand you. I. Thou art a master in Israel, and hast read all the rabbinical books, and knowest not these things! And thus I continued to proclaim to him and the other Jews present, the great antitype of the paschal lamb, the seed of Abraham, by whom all the generations of the earth were to be blessed. I proclaimed to him Jesus Christ, the saviour of the wise, the saviour of the ignorant, the saviour of the rich, the saviour of the poor; Jesus Christ, whose power knows no bounds, whose wisdom knows no number, whose kindness knows no measure, who, by faith in him, will bring us to the magnificent court of the King of Heaven!

I gave to him and to two other Rabbies, two Hebrew Bibles and three New Testaments; twenty other Jews requested New Testaments, but I was not able to supply them. They confessed to me that they never before had heard any one speak of Jesus Christ in this manner.

I went to see the cave where the Jews, as well as the Christians and Mussulmans at Orfa, pretend that Abraham was born. The Jews, Turks, and Christians, all call that place, with the fiery furnace, into which Abraham was cast by Nimrod, Khalil Rahman, i. e. the beloved of the merciful. The Turks in Palestine call Hebron also, Khalil Rahman, because Abraham, Isaac, and Jacob, were buried there.

Midrash Raba, and other Rabbinical writings relate, that Nimrod came to Ur of the Chaldees, and made an attempt to compel Abraham to worship idols, but in vain. Nimrod, therefore, gave orders to cast Abraham into a fiery furnace, which was done; but the fiery furnace was immediately turned into a river, and Abraham was saved.

This tradition is believed at Orfa by Turks, Christians, and Jews, and they to this day perform their devotions every year near that river, which I saw myself. The river abounds with fish, which approach the shore, as soon as they perceive any one come near it; for as it is death to catch the fish of this sacred river, they are never disturbed, and on the contrary, are fed by those who pass by. The Turks and Christians who accompanied us, cast bread into it, and I did so myself; but whether that river was formerly a fiery furnace, as the pushing wise men tell, and as the inhabitants of Orfa believe, I must leave to the French Editors of the Journal L'Ami de la Religion et du Roi, to decide.

No Protestant missionary ever trod this ground. I deem it therefore not superfluous, to give you some hints about the present state of government at Orfa.

Orfa is governed by a Pasha, who is appointed by the Sultan of Constantinople; but that Pasha never dares to reside at Orfa, as the inhabitants openly avow themselves rebels against the Sultan. The Pasha therefore resides at Marash, two days distant from Orfa. The governor of Orfa, Ibrahim Khalil Agha, is at the head of the rebels, and to him the inhabitants pay implicit obedience. Two months before my arrival at Orfa, a Tartar arrived there from Constantinople, with

the firman of the Sultan demanding tribute; the governor immediately ordered them to hang the Tartar with the firman in his hand, and to expose his body to public show. The Tartar was immediately put to death, and the thunder of cannons and the shouts of the people announced their approbation of the governor's conduct. "This," said they, "is the tribute we give to the Sultan who dares to send a dog here to demand tribute from the inhabitants of that city, where Abraham, the beloved of the Merciful, was born. We know no Sultan: God preserve the life of our governor, of Ibrahim Khalil Agha." The governor lives in splendor like the Pasha of Egypt. When I called on him, I showed him my firman; he did not, as the Pasha of Damascus himself did, kiss the firman, but he looked at it in the most contemptible manner, in the presence of the Mufi. He treated me however kindly, and promised me his protection. He never takes money from Turks, but extorts money from the poor Christians and Jews.

Feb. 14, 1824.—We arrived in the village called Kermutsh, wholly inhabited by Armenian Christians. They have one church and two priests. The priests called on me, and having told them the object of my travels, they asked for Armenian Bibles. We were treated very hospitably in the house of an Armenian Christian.

Feb. 16.—We arrived in the Kurdish village called Masar; we again took with us a Kurd for our escort, who, like the former, left us on the road, so that we were obliged to continue our journey without knowing the way, and thus we arrived at a village inhabited by hospitable Arabs, called Nabi Agub, Prophet Job. Turks and Arabs perform their pilgrimage to this place, and they pretend that Job, mentioned in the Bible, was born and buried there.

Job (or Agub) is the present chief of these Arabs.

It is remarkable that the name of the present chief of this village is Job, (Agub Agha,) the son of Pasha Tamir. He was absent, and six hours distant from Nabi Agub when we arrived there. He has 30,000 Arab families and Kurd families under his command; he is the most mighty Nomade in the desert; the whole country around him trembles at his name; his integrity and justice are highly praised by Christians and Jews. Although a Nomade to whom the Sultan never could get access, he pays respect to the Sultan, and sends him presents, and at the Sultan's command he takes the field against those who rebel against the Sultan. Wretched the man who resists Job's power. If we had known this before, I should have paid him a visit, and two men of his would have sufficed to bring me safely to the gates of Merdeen. I learnt this afterwards from the Archbishop of Merdeen, and heard it again at Kuselli from Mr. Shumann. I should therefore advise every traveller and every missionary passing this way, to obtain a letter from the Pasha of Aleppo for Agub (Job) Agha, and to eat bread and salt in the tents of that mighty patriarch, then he will never be troubled by Kurds as we were. Oh, that he may know, like Job of old, that his Redeemer liveth, and that his Redeemer hath already stood upon the earth.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, FEBRUARY 21, 1825.

We perhaps owe an apology to our readers, for the length of the article on Baptism on the first page, but we found so much difficulty in dividing it in a suitable place, that we were induced to insert it entire; we trust, however, the importance of the subject discussed will render any further apology unnecessary.

It will be found on perusal of the remarks quoted from the Spectator, that the writer has not only conceded, but demonstrated the point that Baptism signifies immersion, and that this was the primitive mode of administering the ordinance.

It appears that while the President of the United States has thought proper to recommend to Congress a plan for the Colonization of the Indians on our borders on the western side of the Mississippi, the Indians themselves in those regions have simultaneously been active in making known to their brethren their desire, that such a course should be adopted by them.

In a letter just received from Matanzas by a Senator in Congress, we find a detailed account of one of the most cold blooded massacres and piracies, committed near the Island of Cuba that has ever come to our knowledge. The sufferers were the unfortunate crew of a vessel that had been wrecked, all were murdered save one, and he escaped almost by a miracle. Alas! how deep is the depravity of the human heart.

IMPORTANT NEWS FROM SOUTH AMERICA.

By the arrival of the schooner Fame at New York, letters to the 13th Jan. are received from Cartagena, announcing the fact of the complete victory obtained by the patriotic Columbians over the Spanish army

in Peru.—The commander in chief of the royalists is among the prisoners. This information appears to be entitled to the fullest credit. There can now be no doubt of the speedy recognition of the independence of that country by both Great Britain and France.

LIBERAL PATRONAGE.

The Editor of Zion's Herald (a paper published in Boston by the New England Methodist Conference) remarks under date of the 16th inst., that they now print 3600 papers, having had an accession of subscribers since the commencement of the present volume of 1200.

General Intelligence.

ELECTION OF PRESIDENT AND VICE PRESIDENT.

JOHN QUINCY ADAMS, of Massachusetts, was, on Wednesday last, elected by the House of Representatives PRESIDENT of the UNITED STATES, for four years, to commence on the 4th day of March next.

JOHN C. CALHOUN, of South Carolina, has been duly elected, by the Electoral votes, to be VICE PRESIDENT of the UNITED STATES, for four years, to commence on the 4th day of March next.—Columbian Star.

Congressional proceedings next week.

Independence of Mexico and South America.—We are happy to learn, says the National Intelligencer, from an authentic source, that the British government has very recently communicated to this government, through our minister in London, the interesting information, that that government has come to the determination to recognize the independence of Mexico and Buenos Ayres, and also of Columbia, reserving a declaration, as to the latter, until the effect of the contest in Peru be more certainly developed; and that this determination will be communicated successively to all the other foreign powers.

IRELAND.

It is with extreme regret that we observe the growing animosity between the Catholics and protestants in the sister kingdom. We do not presume to say which party is the most to blame, and the discussion of this question would tend rather to increase than allay this irritation. We cannot avoid, however, expressing our sorrow that the Roman Catholic Clergy of Ireland should have thought it their duty to have addressed a pastoral letter to their flocks, in which the doctrines of the Romish Church, which are the most offensive to Protestants, are brought prominently forward, and expressed in terms which must shock not only every Protestant, but every liberal and enlightened man, of whatever religious faith he may be. Under the pretext of preserving their flocks from heresy, these pastors actually prohibit them from reading every religious work which is not strictly Catholic. As to the Bible, it is treated with a contempt which could not have been expected from Christian ministers. The principles openly avowed in this pastoral letter, which is to be read in all the Catholic chapels, are such as would have done discredit to the darkest ages. This document claims for the Romish church a submission and prostration of the understanding which the Almighty has not thought fit to exact for himself, and which it is equally absurd and impious to render to any human authority, whether the claim be made in behalf of Bishops, Popes, Councils, Synods, or the whole body of the church.—Liverpool paper.

A pontifical decree has been published in Rome, rigorously prescribing the costume of the Ecclesiastics. No more round hats, no more coloured clothes, short coats, or fashionable cravats. The cassock, the cloak, and the band, are rigorously substituted, and must no longer be thrown aside.

Children in India.—By a recent letter from Serampore, it appears, that although several Schools for the native children had been broken up in consequence of the inundation there about a year since, yet means are adopting to establish others. A new one was to be erected in the last summer, to be called the Chatham Union School. There is a most remarkable willingness in the children to learn, and as surprising a willingness in their parents that they should be taught. This thirst for knowledge in the pupils, and this disposition to encourage its attainment, may be considered amongst the most pleasing features on the face of society in India. To produce this state of feeling seemed to the Missionaries, a few years since, a Herculean labour; but God has effected it with infinite ease, and to him be the praise and the glory. Let our prayers ascend, that this knowledge may be attended with the regenerating power of the Holy Ghost, in the salvation of multitudes from the wrath to come.—Chris. Watchman.

Dr. Carey, of India.—The London Baptist Magazine for December contains a letter, dated at Serampore in June last, from the lady of Dr. Marshman to Mr. Dyer, which states that Dr. Carey is quite recovered, and preaches just as delightfully as he did before his long and severe illness.—lb.

We have received papers from Port au Prince to the 9th ult. The anniversary of the Independence of Hayti was celebrated on the 1st. when the President made a public address to the Senate, the army and the people. He concluded with the following words:

"Let us swear to posterity and to the whole world, to renounce forever, not only the domination of France, but that of all other powers whatever that may wish to reduce us to submission, and to die rather than cease to be free and independent."—N. Y. Daily Adv.

A murderer found guilty.—It is mentioned in the Evening Post of last evening, that Desha, the son of the Governor of Kentucky, has been tried and found guilty of the murder of Francis Baker.—lb.

The Scriptures in Spanish.—The American Bible Society have recently procured stereotype plates for the whole Spanish Bible of the Version of the Padre Scio, from the Madrid Edition of 1797 superintended by the Translator himself. A very handsome Edition printed from them has just left the Press; a copy of which may be seen at our office. It is an octavo volume of 1108 pages, neatly and strongly bound in sheets and on good paper.

The object of the Society, is to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce and command a good price. As the Society sell the copies at the very low price of \$1 50, merely covering the cost; we would suggest to merchants trading with those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt they will find for them such a market as will prove profitable to themselves, while they are promoting the benevolent objects of that Institution.—lb.

The Editor of the National Journal, at Washington, in his paper of Saturday, (which was after Mr. Appleton had reached that city) says—We have reason to believe there is no truth in the report, received at New York from England, of the intention of the King of Spain to demand of the United States a recall of their recognition of the Independence of several of the South American States, under pain, in case of refusal, of revoking the cession of the Floridas.—lb.

GREECE.—The fortress of Patras is completely invested by land by Gen. Colocotroni, with 700 men, and 13 Spezziot vessels cut off all communication by sea. The Turkish garrison were few and ill furnished, and was expected to capitulate. A plan was preparing for storming the place in a few days, and the possession of it will be of vast importance to the Greeks, as this is the only port through which an invading army could threaten the Morea from the sea.

The news of the victory of Nov. 12th, over the Egyptian fleet off Candia, was confirmed from every quarter, 3 men of war were burnt and 20 transports taken. The prisoners were treated with humanity.—lb.

Slavery in Illinois.—Governor Coles, of Illinois, it will be recollected, was prosecuted and fined in one of the courts of that state, sometime last summer, for having liberated his slaves. No way intimidated, however, by the opposition which he has experienced from his benevolent views from the slave holders, he has now recommended to the legislature of that state the entire abolition of slavery, as speedily as it can be done consistently with the public good, and the rights and the claims of the parties concerned. He also recommends the passage of laws to meliorate the condition of those in slavery, and to prevent kidnapping—a crime which he represents as having become a regular trade, carried on to a vast extent, to the country bordering on to the lower Mississippi, up the Red River, and even to the West Indies.

Indians.—The whole number of Indians in the United States, as far as ascertained, is 129, 266, and they claim, 68,143,258 acres of land.

By intelligence from Kentucky it appears, that notwithstanding the attempt to prevent the conviction of Isaac B. Desha for the murder of Francis Baker, by changing the place of trial from the county where the offence was committed, to one where it was supposed he would have a more favourable chance of escaping the hands of justice, he has been convicted, and received the sentence due to his atrocious crime. This is honourable to the State, as well as to its court and jury; and if he now escapes the penalty of the law, it must be by the exercise of the pardoning power by the governor of the State, who is the father of the murderer.—This is a matter that must necessarily be left to his conscience. The situation in which he is placed is not only deeply responsible, but must be peculiarly distressing. Whatever occurs regarding it, the justice of the State, and the integrity of the court and jury will be preserved, which is of more importance, than ever the fate of the culprit himself, situated as he happens to be in relation to the chief magistrate.—N. Y. D. Adv.

New Orleans papers received by the brig Joseph, mention that intelligence had been received from Kingston, Jamaica, that some apprehensions existed respecting the uneasiness of the blacks, who threatened an insurrection, and that many planters were leaving their estates and moving away.—N. Y. D. Adv.

By the ship Spartan, Capt. Carman, from Havre, via Dartmouth, Eng. we have been furnished with London papers to the 5th of Jan.

It is currently reported in the city, that the recognition of the South American States by Great Britain is to be immediately followed by a similar acknowledgement of their independence by France. From the avowed determination of the French government to concur in the general policy of England, it may be inferred that the decision of the British government on a point so important to the preservation of tranquility in Europe, has not been taken without the concurrence of at least the great commercial powers. The die is now cast, and old Spain may henceforth be considered as irrevocably separated from her South American Colonies.—N. Y. Daily Adv.

From the Richmond Inquirer, 11th inst. WASHINGTON, 28th Jan. 1825.

My dear Sir—My position in regard to the Presidential contest is highly critical, and such as to leave me no path on which I can move, without censure. I have pursued, in regard to it, the rule which I always observe in the discharge of my public duty. I have interrogated my conscience, as to what I ought to do, and that faithful guide tells me that I ought to vote for Mr. Adams. I shall fulfil its injunctions. Mr. Crawford's state of health, and the circumstances under which he presents himself to the House, appear to be conclusive against him. As a friend of liberty and to the permanence of our institutions, I cannot consent at this early stage of their existence, by contributing to the election of a military chieftain, to give the strongest guarantee that this Republic will march in the fatal road which has conducted every other Republic to ruin. I owe to our friendship this frank exposition of my intentions. I am and shall continue to be assailed by all the abuse which partisan zeal, malignity and rivalry can invent. I shall view without emotion these effusions of malice, and remain unshaken in my purpose. What is a public man worth if he will not expose himself, on fit occasions, for the good of his country?

As to the result of the election I cannot speak with absolute certainty; but there is every reason to believe that we shall avoid the dangerous precedent to which I allude.

Be pleased to give my respects to Mr. —, and believe me always Your cordial friend, H. CLAY.

The Hon. F. Brooks. CHILL. The government of Chili has made an important reform in the ecclesiastical establish-

ment; the property of the church is confiscated for the use of the state, the clergy to be allowed a competent salary for their support; the friars who wish to renounce their vows, and leave their convents, are permitted so to do, and are to receive a decent maintenance until they may obtain some ecclesiastical benefice. All convents that do not contain more than a prelate and eight monks are to be closed, and in no part of the Republic is there to be more than one convent of the same order. Musi, the Pope's vicar, (and most probably an agent of the Holy Alliance,) has banished the republic. This is the same man who was sent off from Buenos Ayres some months ago, the Governor having good reason to suppose that his mission was not altogether a religious one.

BUENOS AYRES.

Deputies from most of the provinces had arrived in Buenos Ayres to form a Congress for the purpose of establishing a general government; and the British Consul General (Woodbine Parish, Esq.) had given it to be understood that his government was only waiting for this to take place, in order to recognize the independence of the country, the Buenos Ayrean Minister was exerting his influence to hasten the opening of the sessions previous to the day originally fixed upon; the 1st January 1825. A preliminary meeting was held the latter end of November, at which 19 deputies attended, out of 33, the whole number elected, when a committee was appointed to make the necessary arrangements, and appoint the day on which the Congress should be opened.

As there is a considerable degree of jealousy existing on the part of the other and inferior provinces towards that of Buenos Ayres, the latter, by a decree of the Junta, dated 13th of November, declared, as a fundamental law—1st. That the province of Buenos Ayres should be governed in the same manner, and under the same forms, as at present exist, till the promulgation of the constitution which may be formed by the National Congress.

2d. The province of Buenos Ayres reserves to itself the right of accepting or rejecting the constitution formed by the National Congress.

3d. The sanctioning of said constitution is to be performed by the Junta of Representatives, who shall be elected for this purpose.

By another decree, the government is authorized to expend \$3000 for the building of a light vessel and the establishment of signals for the southern side of the river—foreign vessels to pay 12-1/2 cts per ton from the time they are finished.

More than \$500,000 are now deposited in the Saving Bank at Boston. How much more blessed, says a Boston writer, are the poor of the city, than the men in business, who are said to owe the Banks more than 12,000,000 of dollars.—Ald. Gaz.

The Pope has issued a bull appointing the year 1825 a year of jubilee for the whole Catholic Church, and inviting the faithful sons of the Church to make a pilgrimage to Rome.

Two coloured men perished in the snow near Petersburg, Va. ten days since. One however was in feeble health and the other intoxicated.

There is now living in Stafford in the same state, a gentleman who has raised a family of 45 persons in 44 years, without a death or an application for medical assistance.

It is said that the culture of the vine is found valuable in some parts of Pennsylvania, and that vineyards are becoming more numerous in York county.—N. Y. D. Adv.

Wrong Name.—One of the counties in Georgia, named Liberty, contains according to the census recently taken, 1685 whites, and 5743 slaves!

MARRIED.

At Fenor, N. Y. Mr. Oliver Goff, of Lenox, to Miss Elvira D. Davis.

DIED.

In this city, on the 15th inst. Miss A. fel-ney, formerly of Norwich, Conn. 2d fel-her illness long and painful was endured. Esq. Christian patience, and while she was made habitually to long to depart and be with Jesus by the influence of divine grace, she was enabled to wait all the days of her appointed time till her charge came. "The will of the just is blessed."

ORDINATION.

Brother Benjamin Franklin Remond was ordained to the work of the ministry, at the Baptist Meeting-house at Savoy, Feb. 1825.

The exercises were performed by the following brethren in the ministry. Samuel Savery, of Adams, Elanathan Sweet, of Cheshire, Augustus Beech, of Pittsfield, Noah Y. Bushnell, of Windsor, Hosea Trumbull, of Cummington, and Orra Martin of Ashfield.

NOTICE.

The Court of Probate for the District of Waterbury, hath allowed six months from the date hereof, for the creditors to the estate of Edmund Todd, late of Plymouth, in said District deceased, to exhibit their claims for settlement. Those who neglect to present their accounts properly attested within said time, will be barred a recovery. All persons indebted to said Estate are requested to make immediate payment to

URI ALLEN, } Administrators.
CHANDLER NORTON, }
Plymouth, Jan. 31, 1825.

ÆTNA

INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
ISAAC PERKINS, Secretary.

CHECKS

On the U. S. B. B.

For sale at this office.

WANTED.

Two apprentices at the Shoemaking business, By SELDEN MINER, Wethersfield, Jan 25.

POETRY.

FOR THE CHRISTIAN SECRETARY.

On the death of Mrs. B.

We mourn to see the insatiate grave
Swaying its power o'er nature's ties,
And weep to mark that deathful wave,
Roll on despite the orphans' cries.

It pours its flood o'er childhood's stay,
It sweeps away maternal care,
On hearts endearing love, made gay,
Have wash'd its waters of despair.

But as we watch "destruction's form,"
Can we not trace a brighter sky?
Which shines beyond the threatening storm,
Reflects a prospect large and high?

Its sunbeams rest on climes of joy,
On sweeps away death can never prey,
And spirits free from sin's alloy,
There triumph in unwasting day.

From the Columbian Star.

Christian biography possesses an advantage over other methods of illustrating and enforcing the principles and duties of the Gospel, since it portrays religious truth in a more interesting and vivid manner. Precept gives us abstract ideas of virtue and holiness, but example renders genuine goodness visible in all its circumstances; it reproaches our defects and operates as a lively incentive to imitation. A large portion of the instruction conveyed to us by the inspired volume is through this medium; and we here see the happy accommodation which is made to the nature of man; for he is generally more influenced by the actions of others, than by all their precepts of wisdom or piety. By becoming acquainted with the lives and characters of eminent and good men in the church of Christ, we learn with what godly simplicity they have walked, with what zeal they have contended for the faith once delivered to the saints, with what constancy they have withstood the implacable fury of the enemies of true religion, and with what triumphs, through the assistance of divine grace, they have gone to receive their immortal crown, although closing their earthly existence in the severest torments which their persecutors could devise. These considerations, together with the notices of church history which will be incidentally introduced, may perhaps make the biographical sketches, which it is now proposed to give our readers, sources of useful and pleasing instruction to many. The plan contemplated, is, to commence with the Apostles and Evangelists; continue if leisure permit, with the primitive, and some of the succeeding Fathers, and close with the Reformers. It will be my object to condense the information which we have of the lives and last moments of these distinguished servants of Jesus Christ, and to present what appears most valuable. The authorities which may be consulted, are numerous. They may be occasionally referred to in the narratives which will be brought forward.

ADONIRAM.

MATTHEW, THE APOSTLE AND EVANGELIST.—First-born Matthew, called also Levi, son of Alitians; was, before his conversion to was a publican, a publican, or tax-gatherer. From the Romans. The publicans were held in the utmost detestation by the Jews, as a sequence of their covetousness and sive, that as well as on account of the nor intention to which their nation was as a substituted by the institution of the office of tax-gatherers. These rigid exactors filled. Matthew of Ch was a native of Galilee, but of what necessity in that country, or of what tribe of not be people of Israel, is not known. He in at the "receipt of custom," in or near the city of Capernaum, and collected the duties imposed on exported or imported goods, and received the tribute on all passengers who went by water. Our Saviour, having cured a man of the palsy, went to Capernaum, to the sea side, and seeing Matthew engaged in the discharge of his office, "said unto him, follow me, And he rose and followed him." This man was no doubt wealthy, and he held a lucrative employment; yet when our Lord called him to be his disciple, and a witness of his words and works, he forsook all his kindred and his worldly interests, and became the follower of him who had not where to lay his head.

After this, Matthew made an entertainment at his own house, at which Jesus was present, and many of his disciples as well as many publicans and others, of no very reputable character in the eye of the Pharisees, who were strict in external purifications and similar observances. As they upbraided Christ for eating with publicans and sinners, he told them that sin-sick souls needed the Divine Physician; that God loved mercy more than sacrifice and pretensions to strictness. Matthew, it is likely, was desirous of taking leave of his friends in a civil manner, and that they might converse with Jesus and profit by his divine instructions.

After Matthew was numbered among the Apostles, he continued with Christ as a familiar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrec-

tion; and after his ascension, he was at Jerusalem, and received the gift of the Holy Ghost, with the rest of the Apostles. We may suppose that he remained some time at Jerusalem, and in different parts of Judea. Some say he was eight years preaching the word, and confirming his doctrine with miracles, which God enabled him to perform in the name of Jesus.

There is no particular account in the Gospels of the call of any of the Apostles, except that of Matthew, and four others, Andrew and Peter, and the two sons of Zebedee. We have but little information relative to the sufferings and labours of our Apostle, for the advancement of the Christian faith. Some write that he went into Parthia, and having successfully planted the Gospel in those parts, travelled thence into Ethiopia, where, by his preaching and miracles, he greatly triumphed over error and idolatry. No certain information has been transmitted to us, concerning his death. The common opinion is, that he suffered martyrdom in Ethiopia, in a city called Nadabbar, or Naddaver. It is also mentioned that he died in Parthia, or Persia. But we have reason to conclude that Matthew ought not to be numbered among the martyrs; for this opinion is contradicted by Heracleon, a learned Valentinian, of the second century; who, as cited by Clement of Alexandria, reckons Matthew among the Apostles who did not die by martyrdom; and as his statement is not contradicted by Clement, it is more likely to be true than the relation of Socrates, who did not flourish till 300 years after Heracleon. Chrysostom has a commendation of Matthew, consisting of several articles, but says nothing of his martyrdom. The following passage from Eusebius may properly be inserted in this place. "The Holy Apostles, and disciples of our Saviour, being dispersed abroad, preached in the whole world. Thomas, as we learn by tradition, had Parthia for his lot; Andrew, Scythia; John, Asia; who having lived there a long time, died at Ephesus. Peter, as it seems, preached to the dispersed Jews of Pontus and Galatia, Bithynia, Cappadocia, and Asia; at length coming to Rome, he was crucified with his head downward, as he desired. What need I speak of Paul, who fully preached the Gospel of Christ from Jerusalem to Illyricum, and at last died a martyr at Rome, in the time of Nero? So says Origen expressly, in the third tome of his Exposition of the book of Genesis." It is observable from this extract, that, at the beginning of the fourth century, there was no certain account whither Matthew went after leaving Judea, and that there was no particular tradition of his martyrdom, or that it was not much regarded.

Matthew is the author of the Gospel which bears his name. It has been warmly contested by many learned men, whether he wrote originally in Hebrew or Greek. On this subject, Mr. Horne makes the following remarks. "The presumption, it must be acknowledged, is in favor of the opinion, that St. Matthew wrote in Greek; for Greek was the prevailing language in the time of our Saviour and his Apostles. Matthew, too, while he was a collector of customs, and before he was called to be an Apostle, would have frequent occasions both to write and to speak Greek, and could not discharge his office without understanding that language. We may therefore—say the advocates of this hypothesis—consider it as highly probable, or even certain, that he understood Greek. Besides as all the other Evangelists and Apostles wrote their Gospels and their Epistles in that language for the use of Christians, whether Jews or Gentiles, throughout the known world, and as Matthew's Gospel, though in the first instance written for Jewish and Samaritan converts, was ultimately designed for universal dissemination, it is not likely that it was written in any other language than that which was employed by all the other writers of the New Testament. This presumption is corroborated by the numerous and remarkable instances of verbal agreement between Matthew and the other Evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even those who maintain that opinion, are obliged to confess that an early Greek translation of this gospel was in existence before Mark and Luke composed theirs, which they saw and consulted."

The fact is, perhaps, that Matthew himself wrote his Gospel in Hebrew for the benefit of the Jews, and in Greek for general use.

BURMAN EMPIRE.

The following description of the Burman Empire is copied from an English work. It will be read with interest, by those, particularly, who are accustomed to pray for the success of the Baptist Mission in that Empire.—Col. Star.

AVA AND THE BURMAN EMPIRE.

This extensive region is situated in the south eastern extremity of Asia, usually distinguished by the name of India beyond the Ganges and between the 9th and 26th degrees of north latitude.

The empire of Ava now comprehends many large provinces that formed no part of the original Burman dominions, but which will be found fully described in several

eral volumes. To the north it is bounded by Assam and Tibet; to the south by the Indian Ocean and the Siamese territories; to the north-east it has the empire of China, and to the east the unexplored countries of Laos, Laetho, and Cambodia. On the west it is separated from the Bengal districts, Tipperah and Chittagong, by the ridge of the mountains and the river Nauf.

Where not confined by the sea, the frontiers of this empire are in a perpetual state of fluctuation, but it appears to include the space between the 9th and 26th degrees of north latitude, and the 92d and 104th of east longitude; about 1060 geographical miles in length, and 600 in breadth. It is probable that the boundaries extend still farther to the north, but the breadth varies considerably. Taken in its most extended sense, that is, including countries subject to their influence, the Burman dominions may contain 194,000 square miles, forming altogether the most extensive native government, subject to one sovereign authority, at present existing in India. Ava proper is centrally situated, and surrounded by the conquering provinces, which are, Arracan, Pegue, Martaban, Tenasserim, Junksey-lon, Mergui, Tavay, Yunshan, Lowshan, and Cassey.

From the river Nauf, on the frontiers of Chittagong, to the north end of the Negrais, are several good harbours, and from Tavoy to the southward of the Mergui Archipelago, are several others. The principal rivers are the Irawaddy, the Keenduem, the Loking, and the Pegue river. Between the Pegue and the Martaban rivers, there is a lake, from which two rivers proceed; the one runs north to old Ava, when it joins the Myoungya, or Little Ava river, which comes from mountains on the frontiers of China; the other river runs south from the lake to the sea.

Judging from the appearance and vigor of the natives, the climate must be very healthy. The seasons are regular, and the extremes of heat and cold seldom experienced; the duration of the intense heat, which precedes the heavy rains, being so short, that it incommodes but very little. Exclusive of the Delta, formed by the mouths of the Irawaddy, there is very little low land, in the Burman dominions. The teak does not grow in this Delta, but in the hilly and mountainous districts to the northward, and eastward of Rangoon. Even at a short distance from Syriam, the country is dry and hilly.

The soil of the southern provinces is remarkably fertile, and produces as abundant crops of rice as are to be found in the finest parts of Bengal. Farther northward the country becomes irregular and mountainous, but the plains and valleys particularly near the river, are exceedingly fruitful. They yield good wheat, and the various kinds of small grain and legume, which grow in Hindostan. Sugar canes, tobacco of a superior quality, indigo, cotton, and the different tropical fruits, are all indigenous. In a district named Palongmion, to the northeast of Ummerapoore, the tea leaf grows, but it is very inferior to the tea produced in China, and is seldom used but as a pickle. Besides the teak tree, which grows in many parts of Ava, both to the northeast of Ummerapoore, and in the southern country, there is almost every description of timber that is known in India. Fir is produced in the mountainous part of the country, from which the natives extract the turpentine, but they consider the wood of little value on account of its softness. If it were conveyed to Rangoon, it might prove a beneficial material for the navigation of India. The teak tree, although it will grow on the plains, is a native of the mountains. The forests of Asia like the woody and uncultivated parts of India, are extremely pestiferous. The woodcutters are a particular class of men, born and bred in the hills, but they are said to be very unhealthy.

The kingdom of Ava abounds in minerals. Six days' journey from Bamoo, near the frontiers of China, there are mines of gold and silver called Badouem; there are also mines of gold, silver, rubies, and sapphires, at present open on a mountain near the Keenduem, called Woopolootan, but the most valuable are in the vicinity of the capital, nearly opposite to Keoumeyum. Precious stones are found in several other parts of the empire. The inferior minerals, such as iron, tin, lead, antimony, arsenic, sulphur, &c. are met with in great abundance. Amber, of a consistency unusually pellucid and pure, is dug up in large quantities near the river; gold is likewise discovered in the sandy beds of streams, which descend from the mountains. Between the Keenduem and Irawaddy, to the northward, there is a small river called the Shoe Line Kioup, or the stream of Golden Sand.

Diamonds and emeralds are not produced in the Ava empire, but it has amethysts, garnets, very beautiful chrysolites, jasper, and marble. The quarries of the latter are only a few miles from Ummerapoore. It is in quality equal to the finest marble of Italy, and admits of a polish that renders it almost transparent. This article is monopolized by government, it being held sacred, because the image of Gaudama, is chiefly composed of this material.

This empire also contains the celebrated wells which produce the Petroleum oil—an article in universal use throughout the Burman provinces, and realizing a large revenue to the government, it being one of the numerous royal monopolies.

An extensive trade is carried on between the capital of the Burman dominions and Yunan, in China. The principal export from Ava, is cotton, of which there are said to be two kinds; one of a brown for nankeen, and the other white like the cotton of India. This commodity is transported up the Irawaddy in large boats, as far as Bamoo, when it is bartered at the common jee, or mart, with the Chinese merchants, and conveyed by the latter into the Chinese dominions. Amber, ivory, precious stones, betle nut and the edible nests brought from the eastern islands, are also articles of commerce; in return, the Burmans produce raw and wrought silk, velvets, gold leaf, preserves, paper, and some utensils of hardware.

The commerce between the northern and southern quarters of the empire is greatly facilitated by the river Irawaddy, on which several thousand boats are annually employed in transporting rice from the lower provinces, to supply the capital and the northern districts, as also salt and gnapae, (pickled sprats.) Articles of foreign importation are mostly conveyed up the Irawaddy; a few are introduced by the way of Arracan, and carried over the mountains on men's heads. European broad cloth, a small quantity of hardware, coarse Bengal muslins, Cossimbozar, silk handkerchiefs, china ware, and glass, are the principal commodities. Cocoa nuts, brought from the Nicobars, are looked upon as a delicacy, and bear a high price. Merchants carry down silver, lak, precious stones, and some other articles, but not to any great amount.

In 1795, the quantity of teak and other timber exported to Madras and Calcutta, from the Burman dominions, required a return amounting to the value of £200,000, and the trade has since been progressively on the increase. Teak cannot be conveyed from the Malabar to the Coromandel coast, unless at so great an expence as to preclude the attempt. The imports to Ava from the British dominions consist chiefly of coarse pieces of goods, glass, hardware, and broadcloth; the returns are almost wholly in timber. A small trade is also carried on with Prince of Wales Island. The maritime ports of this empire, are convenient for shipping, and better united for Indian commerce than those of any other power. Great Britain possesses the western side of the Bay of Bengal, and the government of Ava the eastern. The harbour of Negrais is particularly commodious. The quantity of tonnage annually built in Ava for sale and exportation, is estimated at 3000 tons.

The Burmans, like the Chinese, have no coin, silver in bullion and lead being the current money of the country. What foreigners call a tackall, properly kiatt, is the most general piece of silver in circulation. It weighs 10 pennyweights, 10 grains, and three-fourths. The subordinate currency is lead; and all common market articles, such as fish, flesh, rice, greens, &c. are sold for so many weights of lead, which being a royal monopoly, is raised far above its intrinsic value. The average price of rice at the capital is about 2s. 8d. for 84 pounds, at Rangoon and Martaban about 250 pounds for 2s. 8d. It is necessary for every merchant to have a banker to manage his money transactions, who is responsible for the quality, of the metal, and charges a commission of one per cent.

The Indian nations, east of the Ganges, have always been more cautious in their intercourse with foreign States than those of the west. The courts of Ava and Pekin, resemble each other in many other respects, but in none more than in their vanity and pride, which often manifests itself in a ridiculous manner. Like the sovereign of China, his majesty of Ava acknowledges no equal. Boia, or Emperor, is a title which the present King of the Burmans has assumed; the sovereign of China is termed Oudee, or China. The principal state officers at the court are the following:

Four woongees, or chief ministers of State (woon signifies burthen.)

Four woondocks, or assistant ministers.

Four attavoons, or ministers of the interior.

Four secretaries, or sere-dogees.

Four nachangees, to take notes and report.

Four sandageans, who regulate the ceremonies.

Nine sandozains, whose business is to read petitions.

In the Burman dominions there are no hereditary dignities and employments—all honours and offices on the demise of the possessors, reverting to the crown. The tsalve, or chain, is the badge of the order of nobility. They are from 3 to 12, which is the highest; the King alone wears 24. Almost every article of use, as well as of ornament, indicates the rank of the owner.

It is difficult to form any correct judgment regarding the population of the Bur-

man dominions. It is said to contain 8000 cities, towns, and villages, without including Arracan. Few of the inhabitants live in solitary habitations; they mostly form themselves into small societies; and their dwellings, thus collected compose their ruas, or villages. Colonel Symes estimates them at 17,000,000, including Arracan, while Captain Cox, who succeeded him as ambassador, does not go beyond 8,000,000, which is, probably, much nearer the truth.

One-tenth of all the produce is exacted as the authorized due of the government, and one-tenth is the amount of the King's duty on all foreign goods imported into his dominions. The revenue arising from customs on imports, and mostly taken in kind. A small part is converted into cash, the rest distributed and received in lieu of salaries to the various departments of the court. Money, except on pressing occasions, is never disbursed from the royal coffers. To one man the fees of an office are allowed; to another, a station where certain imposts are collected; a third has land in proportion to the importance of his employment. By these donations they are not only bound in their own personal servitude, but likewise in that of all their dependents. They are called the slaves of the king; and, in their turn, their vassals are denominated slaves to them. The condition of these grants includes service during the war, as well as the civil duties of office. Although it seems almost impossible, under such a system, to ascertain, in any standard currency, the amount of the royal revenue, yet the riches of the Burman sovereign are said to be immense, which is rendered probable by the circumstance, that a very small portion of what enters his exchequer, again returns into circulation—the hoarding of money being a favourite maxim of oriental state policy.

The Burmans may be described as a nation of soldiers, every man in the kingdom being liable to be called on for his military service. The king has no standing army, except a few undisciplined native Christians, and renegades of all countries and religions, who act as artillery, a very small body of cavalry, and perhaps 2000 undisciplined, ill-armed naked infantry. The armies are composed of levies raised on the spur of the occasion, by the princes, chobwahs, and great lords; these holding their lands by military tenure. The utmost of all descriptions, probably, does not exceed 60,000 men. The infantry are armed with muskets and sabres, the cavalry with a spear—all the latter are natives of Cassey. The breed of horses in Ava is small, but very active; and, contrary to the practice of other eastern countries, they castrate their horses.

(to be continued.)

CRUELTY OF BURMANS.

The punishments which thieves, and those who drink spirits, &c. meet with in the Burman empire, are frequent and severe. In the Oriental Star, a Calcutta newspaper, there is the following account by an English gentleman from Rangoon. A man for chewing opium was put to death by crucifixion, in which red hot nails were used. In this position his belly was ripped up, and in that horrid situation he was left to expire. His entrails lying at his feet, were immediately devoured by crows and vultures several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible. Another unhappy wretch for getting drunk, had hot lead poured down his throat in small quantities of about half a glassful: the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible, but the third dose put an instant period to his existence. Another culprit for a similar crime was sentenced to be roasted alive, and the execution was to take place a few days after the writer's departure from Rangoon.—Two others, one who had run away from the Burman army, and one whose father had also deserted, but who had not been taken, had their legs cut off above the knees, were also nailed up by the hands with red hot nails, and the hair of their heads tied fast up to a pole, and in this situation they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression, so that not an inhabitant in the place had any rest the whole night. The wives and children of the latter unhappy sufferers were to be blown up three days after.—Encyclopedia.

SELECT PASSAGE.

Christianity is one thing: Popery another. Christianity must no more be made answerable for its counterfeiters, than its emblem, gold. It is one of the arts of hell to confound truth with hypocrisy. Real Christianity is that wisdom from above, which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James iii. 17. But if under this holy name, a bold harlot come forth in heathen attire, affecting the pomp, secularism, tyranny, and idolatry of Pagan superstition, what wonder if she adopts its cruelty also.

Cecil